

RELIGIOUS INQUIRER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—Paul.

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BIOGRAPHICAL.

FROM THE UNIVERSALIST MAGAZINE.

LIFE OF THE REV. ELHANAN WINCHESTER.

(Concluded from page 145.)

He visited his old society in Philadelphia, to which he again ministered for a while, probably in the latter part of 1795, and the beginning of 1796. It was about this time that the celebrated Doct. Priestley delivered a course of Lectures in the Universalist Meeting-house there, in the conclusion of which he informed the society that he agreed with the minister in the doctrine of Universal Restoration. This minister must, I think, have been Mr. Winchester. It is certain, however, that he left Philadelphia before August, 1796, at which time the Rev. Thomas Jones arrived there from England.

I find few traces of him after he left Philadelphia till he went to Hartford, Con. where he made his first appearance before the public, on the 11th of October, 1796, at the funeral of a young man. The people were assembled around the grave, when they were surprized at the voice of a stranger, who, unasked, had taken the freedom to address them on the occasion. His language and manner were very affecting, and excited a general wish to hear him again. Accordingly, he gave one or two lectures during the week; and preached, the next Sunday, in the Theatre. A respectable congregation was soon gathered, among which were some gentlemen of influence.* They would immediately have built a large meeting house for him; but his unwillingness to accept of a permanent settlement dissuaded them, and prevented any regular organization of a society. They continued to occupy the Theatre on Sundays, and one of the meeting-houses on Wednesday evenings, till the beginning of December, when the inclemency of the weather induced them to assemble in a large chamber, fitted to accommodate about four hundred, which they occupied till Mr. Winchester's death. This was well filled.

At Hartford, Mr. Winchester's texts were generally selected from the Pentateuch, the Psalms, the book of Isaiah, and the Revelations; and his discourses probably ran much on the types of the law, the promises of the gospel, and the fulfilment of prophecy. His meetings were always opened with singing, as he thought himself unable to proceed till he had joined, or rather led, in that delightful service. When he stood up to preach or pray, his lips,

usually livid from the dropsy, assumed a dark purple hue; his voice, at first almost choked with the asthma, grew deep, powerful and sonorous; and though sinking under a complication of diseases, all his infirmities were forgotten in his animation.

Thus he continued preaching till about the first of April, (1797) when he delivered a sermon, under a strong impression that it was his last, from St. Paul's farewell address to the elders of the Ephesian church. He never entered his desk again. His death was fast approaching, and he contemplated it with serenity and joy. On the morning of his decease, he requested two or three young ladies, who were sitting by him, to join in singing a hymn, observing at the same time that he might expire before it should be finished. He began with them; but his voice soon faltered, and the torpor of death fell upon him. They were disconcerted and paused; but he, reviving encouraged them to proceed, and joined in the first line of each stanza, till he breathed no more. This was on the 13th of April, 1797 in the 47th year of his age.

His funeral was attended on the 21st by a numerous concourse of afflicted friends and sympathizing spectators. The Rev. Dr. Strong† preached the sermon, from Heb. ix. 27, in which, though an opposer of his sentiments, he gave Mr. Winchester an excellent character, and bore a frank testimony to his final constancy in the doctrine which he had preached.

Of Mr. Winchester may be said, what can be asserted of few men so much exposed to obloquy, that his moral character was never impeached, and his piety universally admitted. A scrutinizing eye might perhaps discover a slight tincture of superstition in his religion, and some weakness in that peaceable disposition for which he was distinguished; but his practical confidence in God, his uniform cheerful serenity, and his unconquerable benevolence and charity, form a halo of glory around him, which will always preserve his very imperfections from willing censure.

His perception was clear; but his credulity often supplied, and poorly too, the place of judgment. Quickness of thought he possessed to an extraordinary degree; he could, in a few minutes, compute a sum, which if set down in figures, would occupy a sheet of paper; and he sometimes wrote for the press with great rapidity, while engaged in conversation on other topics. Every one has heard of his astonishing memory: it is said, and I believe with little or no exaggeration, that he could repeat the whole Bible.

He had some acquaintance, probably not very thorough, with the Latin, Greek and Hebrew. I am told that he

**The Christian's Farewell, or Dying Saint's Song.*—See the Universalist Magazine, Vol. 1, page 196, where it is said to have been composed by Winchester. This however, is by no means certain.

† Dr. Strong was a professed Hopkinsian, minister of a Congregational Church in Hartford, and well known as the author of a Treatise in reply to Dr. Huntington's work in favor of Universal Salvation. Dr. Strong had freely associated with Mr. Winchester during his residence in Hartford, and though of different sentiments, appeared much pleased with his company and conversation. He visited him in his last sickness.

* Mr. Thomas Tisdale (of whom there is an account in the Gazetteer of Connecticut, under the Hartford head) was one of Mr. Winchester's heartiest friends.

studied the French language at Philadelphia, and became able to converse in it. As to his English style, it is remarkably familiar, though often incorrect, and sometimes extremely careless. There are a few passages of the sheerest bombast in his writings, notwithstanding the simplicity of the man.

I shall conclude this Sketch with a CATALOGUE OF HIS PUBLICATIONS; which, however, is doubtless imperfect.

Catalogue of Mr. Winchester's Publications.

Sermon from Genesis iii. 15. A. D. 1781.—The Outcasts Comforted: a sermon from Isa. xvi. 5. A. D. 1782. Five Letters on the Divinity of Christ.—A serious Address to the Youth of Philadelphia, on the worth of the soul.—Some Remarkable Passages in the life of Mr. Geo. de Benneville.—A Collection of Hymns. A. D. 1784. Dialogues on Universal Restoration. A. D. 1788.—Lectures on the Prophecies. A. D. 1790 and 1791.—The Philadelphia Magazine.—A Letter to Rev. Mr. Coetlogon, containing remarks on President Edwards's Sermon on the Eternity of Hell Torments.—The Holy Conversation and High Expectations of Christians, containing Remarks on the Rev. Mr. Taylor's Sermon on the Eternity of Future Punishment.—Five Letters to the Rev. Dan Taylor. A. D. 1790.—The Beauties of the Millennium.—Oration on the discovery of America, and a Biographical Sketch of General Washington. A. D. 1792.—Two Sermons on the Three Woe Trumpets. A. D. 1793.—The Process and Empire of Christ; a Poem, &c. A. D. 1793.—A Century Sermon on the Glorious Revolution.—The Face of Moses Unveiled: or Evangelical Truths discovered in the Law, in four discourses.—The Lord Jesus worthy the love of All Men.—The Gospel preached by the Apostles. A Sermon against the Slave Trade.—The Works and Words of Jesus.—Comfort for Mourning Christians.—Doctrine of the Atonement Defended.—The Gospel of Christ no cause for Shame.—Funeral Sermon for Israel Johnson.—A Funeral Sermon for the Rev. J. Wesley.—An Elegy on the Rev. J. Wesley.—Sermon to Youth.—Letters to Thos. Paine, in Answer to his Age of Reason. A. D. 1794.—Political Catechism.—Masonic Address, delivered at Norwich, Conn.—Scripture Passages in favor of the Universal Restoration.—A Sermon on the preaching of the Atonement, foolishness to such as Perish, but powerful to those that are Saved.—A Discourse on the Awful Visitation of the City of Philadelphia, by the Yellow Fever, in 1793.—A New Book of Poems.—A Hymn on Benevolence and another on Friendship.

MARCUS.

BIBLICAL CRITICISM.

FOR THE RELIGIOUS INQUIRER.

THE SOUL.

What is the signification of the Greek word PSUCHE, translated soul?

Many people have believed, and many still believe that this word signifies an immortal, spiritual principle in man, which will exist to eternity.

We shall not, at this time, say that this is, or is not the true signification of the word, but shall only state, for the consideration of the candid, some circumstances in relation to it, which, we apprehend, are not generally known. This word and its derivatives are variously translated in the New-Testament; by an attention to the different translations, we may, perhaps, discover what ideas the sacred writers entertained in regard to the word. If we do not mistake, *Psuche*, or its derivatives are translated *Sensual* in

two verses in the New-Testament; *Ghost* in 3; *Natural* in 4; *Mind* in 6; *Life* in 33; and *Soul* in 54.—We will give a few specimens of each translation—St. Matt. ii. 20. "For they are dead who sought the young child's (*psuchen*) life." St. John xiii. 37. "I will lay down my life (*psuchen*) for thy sake." Rev. viii. 9. "And the third part of the creatures which were in the sea, and had life, (*psuchas*) died." On this last text, it may be observed, that "the creatures, which were in the sea," were in possession of *psuchas*—lives, souls or whatever else may be indicated by this word.

This word is translated "Ghost" 3 times; in all, the form of expression is, "gave up the Ghost;"* it is used in relation to Herod, Ananias, and Sapphira. Whether, in these instances, an immortal principle, or something of a different nature, be intended, let each man judge. It is sometimes translated "mind." Phil. i. 27. "Striving together with one mind" (*mia psuche*.) Compare Acts iv. 32. "And the multitude that believed were of one heart and one soul. (*e kardia kai e psuche mia*.)" Does the word "mind" in the first instance signify any thing different from the word "heart" in the last? and if not, is any thing proved in regard to the one more than to the other? The word is sometimes translated "Soul." See, Acts vii. 14, 27, 37. 1 Thes. ii. 8. St. Mat. xvi. 26. On the last text we remark, that the same word is twice translated "Life" in the preceding verse.

We are now to examine a few passages where this word occurs in a sense somewhat different from the general idea respecting it. Heb. iv. 12. "The word of God—piercing even to the dividing asunder of the soul (*psuches*) and spirit." If they may be divided, are they one and the same. We have said it was sometimes translated "*Sensual*"—see Jude 19, "These be they that separate themselves sensual, (*psuchikoi*) not having the spirit." This word (*psuchikoi*) you will observe, is the adjective derived from the noun *psuche*, and of course the nature of its signification is the same. By this it appears that men may have the *psuche*, or be *psuchikoi*, who are destitute of the spirit. Again, James iii. 15. "This wisdom descendeth not from above, but is earthly, sensual, (*psuchike*) devilish." Once more; this word is translated "Natural." 1 Cor. xv. 44, 46. "It is sown a natural (*psuchikon*) body, it is raised a spiritual (*pneumatikon*) body. There is a natural (*psuchikon*) body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul, (*psuchen zosan*) the last Adam was made a quickening spirit (*pneuma zoopoion*.) Howbeit that was not first

*When *psuche* is translated *ghost*, it is used in composition in the New-Testament, or forms part of a verb, and may be found in Acts v. 5, 10, and xii. 23. it is quite remarkable that when men are said to give up the *ghost*, *psuche*, either separately, or in composition, is invariably used; but when Christ is said to give up the *ghost*, *pneuma*, either separately, or in composition, is always used. Vid. Mat. 27, 50. Mark 15, 37. Luke 23, 46. John 13, 30. It is used separately by John and Matthew, but in composition by Luke and Mark.—Ed.

which was spiritual, but that which is natural, (*psuchikon*) and afterward that which is spiritual." You will observe that in all these cases, the soul, or *psuche*, is spoken of as different from the spirit, and as opposed to it in its nature. 1 Cor. ii. 14. "The natural (*psuchikos*) man receiveth not the things of the spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned." A man, then, may have the *psuche*, or be *psuchikon*, who cannot receive the things of the spirit of God.

To conclude, it appears evident from the scriptures we have quoted that *psuche*, so often translated soul, is sometimes used to indicate something directly opposed to the spirit; and whether it be proper to understand the word to signify in one instance, that, to which it is absolutely opposed in another, is a question which every man ought to consider; "Let every one be fully persuaded in his own mind."

LUCIUS.



RELIGIOUS INQUIRER.

SATURDAY, AUGUST 13, 1825.

"Earnestly contend for the faith."

"POPULAR MISTAKES."

(Concluded from page 150.)

"So then, because the sinner is *obstinate* in rejecting salvation; and God permits him to pursue his own course and does not violate the freedom of his will—He is insincere in the invitations of the gospel." When God calls a sinner, he knows the invitation will be ineffectual, unless it be exactly proportioned to the resistance or apathy to be overcome. Should it be less, it must fail; should it be equal, it would merely neutralize, but should it be greater, it must conquer. So then it is easily discovered that each inefficient call must, of consequence, be insincere. For CALVIN says "we affirm that not only the heaven and earth and other creatures without life, but also the *purposes* and *will*s of men are so governed by his (God's) providence, that they be *directly carried to the end that it appointeth*." What will a Calvinist now say about the *obstinacy* of a sinner defeating the invitations of Heaven? It is therefore totally immaterial whether God call with irresistible and renovating power, or with a design to harden, for the sinner's *contumacy* is not the *cause*, but the *consequence* of his decrees.

"The misery of men should not be attributed to their *creation*, but to their *sin*." CALVIN shall reply to this.

"Predestination we call the eternal decree of God, whereby he had it determined with himself what he willed to become of every man. For all are not *created* to like estate; but to *some eternal life*, and to *some eternal damnation* is *fore-appointed*. Therefore as every man is *created* to the one or the other end, so we say he is *predestinated* to *life* or *death*." And Toplady says "God's own decree secures the *means* as well as the *end*, and accomplishes the *end* by the *means*." Hence, if there be any strength in *Calvinism*. God *created* some for *damnation*, decreed that they should *sin* to fit them for ruin, and eventually sends them to perdition, in fulfilment of the purpose for which they were brought into existence. Unless our opponent admit that *creation* secures the object, what will he do with that scripture which says, the Lord hath *made* all things for himself; yea, even the *wicked* for the day of evil; when God declares I have purposed it, I will also do it? But CALVIN's decision must be final with our assailant. This great fatalist says that "without any reference to any good or evil foreseen, the eternal decree foreordained some to eternal life, and *some* to *eternal damnation*." Again, "whom God passes by, he therefore reprobates, and from no other *cause* than *his determination* to exclude them from the inheritance which he predestinated for his children?" And again "if God has destined us to *death*, it will be *in vain* for us to strive against it." From all these quotations, and the reasoning founded on them, the scriptures and the nature of things it follows, that if the eternal misery of man should not be attributed to his *creation*, Hume was perfectly correct in asserting the doctrine of cause and effect to be a mere fancy.

"It is said 'Christ tasted death for every man,' it is therefore *supposed* that all will be saved." In refutation of this inference it is asked, "but because even wicked men enjoy life and many favors through the sufferings of Christ, it is therefore safe to infer that all will be saved?" The sermon did not intimate that sinners enjoyed life or any favor through the sufferings of Christ, and thence conclude they must all be saved; but the premises and illation belong exclusively to our reviewer, and he is perfectly welcome to a victory, for the attainment of which, he first made an opposer, and then killed him. But he asserts "there is an obvious distinction between the *competency* of a remedy and the effects produced by its application." This is undoubtedly true, but it does not meet the argument of the sermon. When God and his Son have but one will, how could Jesus taste death for every man, as God had previously blocked up the entry of life to many, by *creating* them for eternal damnation? Christ declared it was his meat to do the will of him who sent him; but it is alleged that his sufferings and death will aggravate the damnation of those whom God created for eternal perdition; why then should he not be called a destroyer? and what cause have the non-elect for thankfulness, or why should they rejoice in the mediation of Jesus, when it will enhance their eternal torment? But it is objected

"the fulness of the Atonement is one thing; the purpose God intends to accomplish by it is another. The *great object* of Christ in laying down his life was the redemption of his *chosen*. "I lay down my life for the sheep." If by the *fulness* of the atonement its adequacy to save the whole world be intended, we utterly deny that the purpose of God is opposed to this result, for then his work would be imperfect, his means and ends at variance. But if by the *fulness* of the atonement be intended its sufficiency to redeem the elect, still, in no respect does it oppose the design of Heaven. In the last place, should the *fulness* of the atonement mean that the mediation of Jesus is adequate to the salvation of the whole world, it would follow, as God intends to save the elect only, that Christ had done enough to destroy his plan, and prevent the display of his justice in the damnation of the reprobate. In whatever light we examine the subject, the *fulness* of the atonement and the purpose of God cannot in any manner oppose each the other, but must converge in one point, though it is acknowledged they are not one thing. But what object did God intend to answer by the atonement? We are told the *great object* of Christ in laying down his life was the redemption of his *chosen*. But according to this theory all the *chosen*, all for whom Christ died will be saved, or his *great object* in laying down his life will be defeated. Now when the scriptures testify that he tasted death for *all*, is not the conclusion that *all* will be saved as fair, as the inference that the *chosen* will be saved, because he laid down his life for them? Those whom the Father has given to Jesus cannot be plucked out of his hand, nor can he save those who are not his, or do or intend them the least benefit; yet he gave himself a ransom for *all*, and will save *his people* from their sins, for he shall realize the joy set before him on the cross, or he cannot bring forth judgment unto victory. It might as well be affirmed that Christ is the Saviour of part of the Jews only, because he said I am not sent but unto the lost sheep of the house of Israel, as that he is not the Saviour of all, because he laid down his life for the sheep.

"In itself considered the death of Christ does not secure the salvation of any—It is the *accomplishment of the purpose of God, IN THE APPLICATION OF THE ATONEMENT*, that secures salvation." This is a mere quibble, and highly derogatory to the understanding of Christ, or the veracity of God. For it makes the Redeemer give his life for all, in awful uncertainty of the final condition of any, or it makes God violate his promise to the mediator, he shall see of the travail of his soul and shall be satisfied. If Christ knew that some for whom he tasted death would not be saved, why did he lay down his life for them? but as he came to save the world, as the miracles he performed, the doctrine he taught and the indignities he suffered proved that his *soul* was engaged in this, how can he be *perfectly satisfied* to behold it partially accomplished? Is it no reflection on the wisdom of Christ to say, he undertook a work with all the energy of his soul, when he

knew, or had the strongest probability that he would fail; or to say he undertook an immense work, one that might affect the whole family of man through eternity, without having a particle of knowledge concerning the result? Should either supposition present the character of Jesus in an unfavorable light, how would it appear, if it were ascertained that he died to save the elect, and to aggravate the damnation of the reprobate? But it is unnecessary to multiply remarks on this point, for our opponent will not admit that the *great object* of Christ's mission can be frustrated, and the scriptures inform us that God sent him to save the world. Hence the argument of the sermon is not destroyed; for if God desired the salvation of all, he would take proper means to effect it; but he has commissioned his Son for the redemption of the world, and in obedience to his Father's directions, he has poured out the blood of his heart for every man, we may therefore infer that all will be saved for whom Christ laid down his life, and that his death secures the salvation of all for whom he gave himself.

"It is said "God cannot be *merciful* to any one, in giving him existence and furnishing him with the means of procuring happiness, when he certainly knows it will never be possessed, either through misemployment of talent, or neglect to use it at all." To this he objects in the following manner; "so because *man perverts* the *great end* of *living*, it is asserted that "God cannot be *merciful* in giving him existence!" When according to *Calvinism*, man comes into life with a heart totally depraved, wholly indisposed to all that is good, utterly and inevitably inclined to all evil, and when he must be damned for possessing this nature which God has given him, unless Omnipotence interpose and change it, how can it be said that God is *merciful* in bestowing existence on those who will fail of happiness? or if *mercifulness* be displayed in bestowing existence under these circumstances of unavoidable destruction, what would be *cruelty*? He says "I admit that existence is a curse to him who *perverts* it to his own destruction; but I deny that therefore God is *unmerciful* in giving existence even when he knew it would be *perverted*." By this statement our opponent virtually admits that God *curse*s all the non-elect into existence, by giving them a nature wholly inclined to sin, for the bare possession of which, they must be everlastingly damned. For it is the grossest solecism to assert that men can *pervert* or *abuse* their existence, when it is utterly vile, unexceptionally and radically corrupt from the moment they see the light and breathe the air of heaven. We know this is a horrible doctrine, that it makes God an inexorable, a furious monster, and that some of its advocates have sought to hide its deformity in the deepest shades of mystery, but feeling no disposition to beat the air or keep our readers in moonshine, this scheme shall be dragged forth to the blaze of noon, that its friends may defend or renounce it, or put their lips in the dust and be silent. Lest it may be supposed that this dark picture of vengeance is too deeply sha-

ded, our quotations shall be from standard authors, that it may appear in its true blackness. Some have endeavored to vindicate God's character by saying the non-elect were blinded, or entirely vitiated, not by the will or command of heaven, but merely by its sufferance or permission; CALVIN, however, rejecting all these apologies for God, presents the system in all its bald and skeleton beauty. Remarking on these writers he says, "it seemeth to them unreasonable, that man should by the *will* and *commandment* of God be made blind, and so by and by be punished for his blindness. Therefore they seek to escape by this shift, that this is done by the sufferance, but not by the will of God. But he plainly pronouncing that he doeth it, doth reject that shift." How then is it possible for man to *abuse* his talents, to *neglect* or *pervert* the means of salvation, or *incur* the least guilt, as he is blinded by the *will* and *command* of God with total depravement, whereby he is rendered as incapable of thinking, speaking, or doing right, as God is of doing wrong. When the unelected are in this state by the appointment of heaven, and when they are so fatally holden by their radical turpitude and the decree of God that they cannot escape their awful doom, it is the height of cruelty to reproach them with misemployment of talent, or sin against God; for they are as truly fulfilling the purpose of their Creator, as the angels in glory. It is also to the last degree *cruel* to inform them that *they* have a *merciful* God, when he created them for eternal damnation to glorify his revengeful justice, and when he would be as much disappointed by their penitence and salvation, as he would by the perdition of the elect. This being the state of the question, it is easily seen with what propriety a Calvinist talks about the *perversion* of talent, the *abuse* of opportunity, or the *refusal* of sinners to embrace the offers of pardon, when he admits in the words of *Voltaire*, that they have no more ability to do right, or comply with the calls of the gospel, than "pear-trees have to bear pine-apples," or thorns grapes, and that until they have a *new nature*, you might as well expect figs from a vine, or olive berries from a bramble bush.

Enough has been said, we should presume, to show the *unmercifulness* of God on Calvinistic principles, but it shall also be exhibited on Arminian ground. When God positively knew that the creation of some must eventuate in their endless damnation, and when he also knew that nothing besides this, in reference to them, could be effected by giving them existence, he must have intended their perdition, or acted without an object. As the idea that God acts without a motive destroys his perfection, and is inadmissible on other accounts, we must conclude he designed the misery of those, who, he foresaw, if they were created, must endure eternal damnation. For it is the height of absurdity to pretend he desires and designs an object, and constantly takes means to effect it, when he knows it can never be accomplished, and that all the means he employs but render it more and still more distant. Thus it is seen

Arminianism comes to the same point, and makes God *unmerciful*, or renders him the consummation of ignorance and folly.

Our assailant sneeringly asks "what then would the *wisdom of this world* desire? since it has undertaken to prove, *a priori*, that God would be unmerciful to form men with the power of failing of happiness through their own neglect, how shall they be formed? like a mere engine destitute of volition, and incapable of acting but in one established course?" As long as he claims to be a Calvinist, we shall consider the language of the great fatalist Reformer final on this question, and leave him to abjure his faith, or retract his inquiry. The Reformer says "the devil and wicked men are so held in on every side by the hand of God, that they cannot conceive, or contrive, or execute any mischief, any farther than God himself, doth not *permit* only, but *command*. Nor are they held in *fetters*, but *compelled* also as with a *bridle*, to perform obedience to these *commands*." This is Calvinistic freedom, and our assailant may determine for himself whether men in these circumstances are machines, blocks, or rational actors. He may decide with himself whether Calvinism is the *wisdom of this world*, which cometh to nought, or the wisdom of God, which reigns and endures forever.

"God knew how the Sodomites would conduct; yet he gave them existence---destroyed them for their sins---and they "are set forth for an example, suffering the vengeance of eternal fire." This was undoubtedly considered a strong case, or it would not have been formally urged in disproof of the sermon; but it presents no new feature, either of argument, or analogy. If the Sodomites belonged to the non-elect, their damnation was necessary to fulfil the purpose and display the honor of God; and if they were created for this express purpose, fitted for this dread catastrophe by every event of life, and finally sent to endure the 'vengeance of eternal fire,' it is impossible to believe their Creator *merciful* to them, or the word has no meaning. We have already examined the Arminian side of the question, and therefore think its review unnecessary. In close, it only remains to be said, if the Sodomites be *set forth, out of sight*, for an example of *eternal damnation*, we should be pleased with some evidence in support of this fact.

"Because 'the commission of Christ to his disciples is universal,' it is *supposed* that the gospel will be universally effectual to salvation." What is said concerning hardness of heart in Christ's hearers, or concerning their hating both him and his Father is no reply, for if the whole process of their salvation were not accomplished at once, or by one sermon, we have no right to infer it will never be effected, or that the call is either weak, or insincere. But according to Calvinism, these hearers were hardened and made hateful by the *will* and *commandment* of God, and therefore must have been deeply criminal for doing what their total depravement and the invincible power of heaven constrained them to perform. It is granted "that the

commission 'go ye into all the world and preach the gospel to every creature,' was unlimited, "but" it is contended "the consequences attending the reception or rejection of it, were clearly stated; "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." If the commission be unlimited, as our opposer admits, Christ sent his messengers to preach salvation to the non-elect, and menaced them with damnation if they did not accept it. "He directs his voice to them, that they may become the more deaf; he lighteth a light, but that they may be rendered the more dull; he applies to them a remedy, but *not* that they may be healed," and then he sends them to eternal perdition, that they may answer the purpose for which they were made, by glorifying God's justice through eternity. If the warrant of the primitive heralds be as unrestricted as our critic grants, we have seen what consequences must be involved, unless Universalism be true, and in what an amiable light the love and sincerity of God and Christ must appear. For it has been clearly shown that the final damnation of the non-elect depends on their *creation*, not on their *sin*; as the entry of life is blocked up to them, and they are holden so fast by the decree of God, that they cannot escape destruction. It is left for the candid reader to say whether the message of salvation to this class is designed to bless or curse. According to the scriptures, all unbelievers are *now* damned; but those to whom Christ sent his evangelists were unbelievers, hence he commissioned them to save the damned. In a word, if disbelief of the Gospel insure perdition, all who have been or now are unbelievers must be lost, and Christ sent his ministers in vain, or to enhance the ruin of the whole world.

"We are told that 'the gospel must have been designed for the salvation of each creature, or as an imposition on those whom it was not intended to bless.' To this he replies, 'if the gospel was designed for the salvation of each creature so that there was no possibility of failure; why did the Saviour subjoin so tremendous a penalty for unbelief?' "He that believeth not shall be damned." We now discover the beauty of *Calvinism*, and its total *insincerity* in calling the non-elect; for it asserts that God will *effectually call*, sanctify and receive to glory all his elect in his own due time and manner; on the other hand, it affirms that all his calls to the non-elect are designed to blind their eyes, stop their ears, and harden their hearts, and that after all these consequences are produced by the will and ordinance of heaven, they are to be *damned*, because they have permitted God thus far to execute his decrees on them. In truth, there is less of good intention in God's call to the reprobate, than there was in the entreaty of *Farle*, that he might pray with Servetus, after he had determined to roast him by a slow fire. Did he beseech God to burn him in the future as he was about to burn him in this life, or did he ask God to forgive him as he had, as much kindness would here been shown to him as God feels for the unelected.

Till our critic shall prove the damnation endured by unbelievers, and the destruction for which the vessels of wrath are fitting to be *eternal perdition*, we shall have no direct concern with these scriptures, as they have no relation to the argument under consideration.

"It is admitted that God will contend with sinners," but it is thought he will not forever, and will save them at last. But if they are finally saved, then the time will come when the wicked will enjoy peace, but the scripture affirms, "There is no peace saith my God to the wicked." This statement amounts to *no salvation*, for the scriptures declare all are wicked, that God is angry with them every day and that there is no peace to them. We have given the above *sylogism* to exhibit the strength of our opponent's reasoning and to display its sweeping effect, that he may see to what condition he is reducing himself, and the utter impossibility of preventing a war in the Bible. It seems our reviewer has yet to learn that when transgressors are saved from their sins, reconciled to God and made happy, they cease to be wicked, and enjoy peace without violating a single declaration of God. If the ungodly, the wicked, the sinners for whom Christ died, cannot enter into rest without falsifying the scriptures, it is perfectly vain to say a word about salvation; but should any of our wicked race be saved from their sins, our critic's misinterpretation of scripture would be fully proved. We fear in this however, as in some other cases, he 'palter in a double sense.'

"From these plain and universal declarations of the God of heaven concerning the object and effect of punishment, we may satisfactorily conclude that it will eventuate in the purification of the sufferers." On this quotation from the sermon our critic remarks, "and have we at last found the scheme by which it is supposed sinners are 'purified.' Yes; and it is 'PUNISHMENT!' Yes '*punishment*' is deemed to be the laver of 'purification' to cleanse the sinner from the moral pollution of sin!" While our antagonist was writing this *triumphant* paragraph and refuting us without mercy, he did not reflect that he was condemning the scriptures, and striving to ridicule the method God adopts in the government and subjugation of his moral creatures. A few citations will settle this point. "Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will *ease* me of mine *adversaries* and *avenge* me of mine *enemies*; and I will turn my hand upon thee, and purely *purge* away all thy *dross*, and *take away* all thy *tin*; and I will restore thy judges as at the first, and thy counsellors as at the beginning! afterward thou shalt be called the city of *righteousness*, the *faithful* city." This passage answers two purposes; it not only shows that punishment reforms and *purifies* under the gracious infliction of God, but that his anger is not inconsistent with the happiness of his adversaries. And David says, before I was *afflicted*, I went astray; but *now* have I *kept* thy word. And the Lord by Jeremiah declares, thine own wickedness shall *correct* thee, and thy backslidings shall *reprove* thee. These scrip-

tures, taken in connexion with those quoted in the discourse, will evidence the correctness of our reasoning, and show that nothing has been urged against it that has not gone to invalidate the authority on which it was founded. It was not intimated that punishment is the *only* thing necessary to cleanse a sinner, or that its administration, without the grace of God, would be sufficient; but it was contended it would result in profit, in holiness, for this is the teaching of inspiration.

But our opponent adds "this scheme carries on its front the broad seal of **INFIDELITY**. For assuredly a scheme which places '*purification*' for sin in the '*punishment*' of the sinner, neither needs nor recognizes a SAVIOUR.—This scheme robs God of his glory in the pardon of sin; and Christ of the crown of salvation." What is meant by '*infidelity*,' we are not enough magicians to divine, but conclude it was used to signify an exclusion of the Saviour from the work of man's redemption. If this were the intention, it is replied, Christ may as well use punishment as one mean of salvation, as God of the pardon of sin. This doctrine our critic does not understand. Let us attend to the language of heaven on this point. Comfort ye, comfort ye my people saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her *iniquity* is *pardoned*; for she hath *received* of the Lord's hand *double* for *all her sins*. In this passage we are taught that Jerusalem was adequately punished, that she received *double* of the Lord's hand for *all her sins*, and yet we are told her *iniquity* is *pardoned*. When forgiveness is one process in salvation, and in no degree opposed by punishment, and when the scheme is perfect, we have every reason to believe God would not be robbed of the glory of pardon, nor Jesus of the crown of salvation, should correction be inflicted by the wisdom and love of God till every tongue should call Jesus Lord to the glory of his Father. But if *Calvinism* be true, it is not a little strange that God should pardon those whom Christ has saved, and that Christ should save those whom God has pardoned; for it would seem if a person were pardoned, or saved, nothing more could be necessary.

"But," it is asked, "what results does the scripture describe as arising from the punishment of hardened offenders?" To answer his own question, our examiner has selected two passages from the Revelation, in one of which the judgments appear to exasperate, and in the other to soften the offenders; but we have no right to generalize on these facts, especially as they are opposed, each to the other, but should rest the promised result on the power, love and veracity of God. When it shall be proved that God has punished any individual for his good, and failed of his object, we shall be ready to give his *seeming* objections a fair and full hearing; but till that time, his passages from Revelation, or any other book, will fall short of the mark.

As our inquirer is *strangely anxious* to know when this *purifying* punishment is to begin, and when it is to end,

we observe, it commences when moral agents begin to disobey, and continues till they are softened, subdued and reconciled, and God has ceased to contend.

He also goes into a refined speculation on future punishment; but as we have no means of knowing that either of his *assumptions* is correct, it is not possible to say any thing about his inferences. It is *assumed* that vice is not adequately punished in this life, because sin is not prevented, but that it will be condignly punished hereafter; although we are unable to reason by *assumption* in this manner, suffice it to say, in refutation of this dream, sin is less adequately punished in the coming than in the present state, for in that, it is asserted, nothing will check the sinner in his career of guilt through eternity. If the adequacy of the infliction be settled by the restraint that is imposed, let *Calvinists* be cautious about going into the coming state to prove that sin is not sufficiently punished here, because the chastisement has not deterred the transgressor from rebellion.

In close, he says 'let us *beware* how we *rest* on a theory, which, should it prove false, will *ruin* us forever. And that it is false, and that "the wicked shall be turned into hell," and that there they shall suffer "everlasting punishment" is my unshaken belief from the word of God' This is a most wise and salutary caution, and it is hoped Universalists will generally understand and frankly acknowledge its value. *Calvinism* asserts that *some men* are *ordained* to eternal life; that neither their total depravement, nor any other thing can hasten or retard the moment of irresistible renovation, and that after their change, they may fall awfully, but not fatally, so as to perish everlastingly. To this class of people this admonition must be very precious, as it can do them no good, either before or after conversion, for their eternal happiness is never in danger of being lost. This scheme also declares that the *rest* of mankind are *ordained* to eternal damnation; that nothing they can do, or that can be done for them will change their fate, and that they are in no danger of happiness, as their endless perdition is just as certain as the decree of God can make it. This counsel therefore must be highly profitable to them. In a word, according to *Calvinistic* logic, this warning is as beneficial to each class as it would be to the dead in the graves, nothing being able to endanger the purpose of heaven, or change the destination of a single soul. Our opposer may be honest in his belief, he may conceive it to be the doctrine of the scriptures, but Paul verily thought he ought to do many things contrary to the name of Jesus of Nazareth, and the Jews thought they could prove by the sacred writings that Christ was an impostor; in view of these facts, let him consider in what cause he is engaged, and whether he do not plead as earnestly for sin as holiness.

P. S. It is ascertained that MR. ISAAC MERRIAM, a BAPTIST ELDER is the writer of those strictures on our sermon that have now been reviewed. When he shall come before the public in his true name, or when he shall no

longer impose silence on his printer, a different course will be taken in relation to his attacks.

BALFOUR'S INQUIRY, AND REPLY TO SABINE.

These are works of high merit, and have strong claims on the candid and inquiring. In their biblical researches concerning the true import of certain disputed words, much light may be obtained from a careful perusal of these volumes, which few people, notwithstanding their means and opportunities for critical examination, have yet acquired. Much distress of mind, which has been occasioned by misinterpretation of the scriptures, or by inability to understand them in any sense that would comport with the character of their Author, may be removed by a diligent reading of these books, which are written by a man, who has experienced the difficulties he obviates, and who, consequently, is better prepared to give relief to the afflicted and the despondent, than one, who has never learned to pity from experience. From these considerations, and from the ability and ingenuousness with which they are composed, we cordially recommend them to the christian public, and to Universalists in particular, believing an examination of them will bring us all to one opinion of their great value, of their practical utility.

Those in this city, who subscribed for the Inquiry, and who did not obtain it in consequence of the rapid sale of the first edition, are informed that they can now be supplied with the Inquiry at a cheaper rate than the subscription offered, and also with the Reply to Sabine. Those in this State, who feel disposed to purchase the above works, should send to the publisher of this paper, as he is the only agent in Connecticut. For terms see advertisement.

NOTICE.

The REV. JASIEL P. FULLER has engaged to preach to the First Universalist Society in Stafford, for the term of one year.

CORNER STONE.

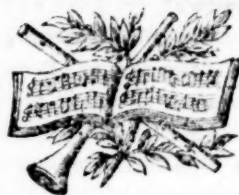
The Corner Stone of the Universalist Chapel in Providence, R. I. erecting on the site of the former Chapel, which was consumed by fire May 24, 1825, was laid on the 13th ult. in the presence of a large and respectable assemblage of citizens, with appropriate religious services.

An Address was delivered by the Rev. Mr. Pickering, Pastor of the Church, which is replete with the good sense and christian liberality for which that gentleman is distinguished. It is gratifying to every liberal mind, that the society are enabled, notwithstanding the heavy loss they sustained by the destruction of their former beautiful Chapel, to proceed with such promptness and vigour in the erection of another.—*Christian Inquirer.*

We heartily thank friend BATES for the notice he has taken of the prompt and spirited efforts of the Providence Society to rebuild their Chapel, and for his complimentary remarks concerning the Rev. Mr. Pickering. "It is gratifying to every liberal mind" when Unitarians can speak of Universalists with kindness and charity, and show the

generous influence of their religion in a manner the most unequivocal. We assure friend BATES no opportunity of reciprocation shall pass unimproved, and that if Unitarians will cherish his feelings and use his language, we shall more highly esteem them for their frankness and catholicism.

POETRY.



"Let every thing that hath breath praise the Lord."

HYMN.

Sinners, will you scorn the message,
Sent in mercy from above?
Every sentence---O how tender!
Every line is full of love;
Listen to it---
Every line is full of love.

Hear the heralds of the Gospel,
News from Zion's king proclaim,
To each rebel sinner---"Pardon,
"Free forgiveness in his name."
How important!
Free forgiveness in his name!

Tempted souls, they bring you succour;
Fearful hearts, they quell your fears;
And with news of consolation,
Chase away the falling tears:
Tender heralds---
Chase away the falling tears.

False professors, grovelling worldlings,
Callous hearers of the word,
While the messengers address you,
Take the warnings they afford;
We entreat you,
Take the warnings they afford.

Who hath our report believed?
Who receiv'd the joyful word?
Who embrac'd the news of pardon,
Offer'd to you by the Lord.
Can you slight it---
Offer'd to you by the Lord!

O, ye angels, hovering round us,
Waiting spirits, speed your way,
Hasten to the court of heaven,
Tidings bear without delay:
Rebel sinners
Glad the message will obey.

ALLEN.

BALFOUR'S INQUIRY.

Just received at this office, Balfour's Inquiry, second edition, bound and in boards. Also Balfour's Reply to Sabine's Lectures on the Inquiry, containing, 1st, a Defence of the Inquiry; 2d, Sabine's proofs of a future retribution considered. Price of the Inquiry, \$1.25 bound; \$1.00 in boards.—Reply 50 cents.